

## Book Reviews

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**Gary Bouma, *Australian Soul: Religion and Spirituality in the 21st Century*. Cambridge University Press, Melbourne, 2006, pp. 236, ISBN 139780521673891/100521673895**

This is an excellent book that will mark the field of study of religion in Australia for years to come. Thanks to its broad approach, and its use of the most up-to-date data and case studies, this book has been able to crystallise what it means today to be religious and/or spiritual in this country. Bouma's research and thoughts are innovative and well grounded in the literature.

One of the last books to deal with such a topic, *Many Religions, All Australian: Religious Settlement, Identity and Cultural Diversity* was edited by the same author in 1996 and received great attention by scholars and students in the study of religion and society. In the light of the recent 2001 census data, of a new report on 'Religious and Cultural Diversity and Social Cohesion in Australia', and of the recent development of 'spirituality', this 1996 publication was slowly getting out of date.

Not only does this book aim at filling the gap since 1996, but it can also act as THE book which finally might tell Australians and the rest of the world what it means to be religious and spiritual in this country from a perspective that encompasses all religions and spiritualities; which, as Bouma underlines, is very specific. Indeed, describing religion in Australia as 'A shy hope in the heart' is a catchphrase that deserves to be used extensively for an Australian context. To find this phrase that so aptly describes the Australian religious landscape, Bouma was influenced by the phrase 'A whisper in the mind and a shy hope in the heart' used by Manning Clark to describe a key characteristic of the ANZAC spirit. As Bouma explains:

'A shy hope in the heart' aptly expresses the nature of Australian religion and spirituality. There is a profound shyness—yet a deeply grounded hope—held tenderly in the heart, in the heart of Australia. It is not characteristically Australian to trumpet encounters with the spiritual like some American televangelists. Australians hold the spiritual gently in their hearts, speaking tentatively about it. The spiritual is treated as sacred. What is held protectively in the heart is sacred; the sacred is handle with great care. Not all things that evoke awe and wonder are loud and noisy, brassy and for sale (2).

Not only is this book of great importance in describing the Australian religious and spiritual landscape, but it also addresses the changes that religions and spiritualities go through. Indeed, religion and spirituality do not remain static. They change within a social and cultural context, or refuse to change. Bouma explains in his book the changes that happen in our society, such as being in a post-national, post-family, post-patriarchal and post-secularised time and being in a consumerist and post-modern society. He then lists some ideal-type of responses to change from religious groups that attempt to follow these changes or react to them. These are (1) religious revitalisation, a case study being the new mega churches, (2) fundamentalisation which is an answer to the kinds of anxiety and uncertainty brought from our almost constant social and cultural changes so characteristic of our post-modern society, and (3) spiritual innovation where spiritual creativity is at its most intense and embraces consumerism and postmodernism. Somewhere between these ideal-type of responses to changes, this shy hope in the heart adapts itself but still remains shy.

Faced with this shyness, the Australian government has now to come to grips with the fact that this shyness does not reflect a weak indication of the religious and spiritual vitality, but that this shyness is here to stay and might even grow in modest size. To reflect this change in perspective in regards to the Australian religious landscape, the government had to adapt its social policy, and Bouma was able to crystallise in one chapter the governmental changes that attempt to address our religious diversity.

This book is of high quality. The writing style, the construction of the argument and the research are of a high standard. This book is written in a clear and stimulating language by one of the leading sociologists of religion in Australia. It will allow the non-specialist to understand the different issues under discussion and the specialist to enjoy discovering new ideas and the most up-to-date data available. It could easily be used as a textbook on religion and spirituality in Australia. This is a stimulating book that perfectly encapsulates what it means to be religious and spiritual in twenty-first-century multi-faith Australia.

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**Noga Collins-Kreiner, Nurit Kliot, Yoel Mansfeld and Keren Sagi, *Christian Tourism to the Holy Land: Pilgrimage During Security Crisis*. Ashgate, Aldershot, 2006, pp. xiv + 200. ISBN 075464703X (hbk)**

The subject of religion and tourism can often seem like the lost child of both studies in religion and tourism studies. Sadly, the confluence of the two

subjects suffers greatly from a lack of anthropological work. It is thus greatly refreshing to come across a volume that both attempts to redress some of this lack, and actually looks at tourism to religious sites (as opposed to pilgrimage), including the tourists themselves. Originally intended as a work on tourism to holy sites, increases in violence and terrorism caused the authors to shift focus. This was probably a stroke of fortune, at least for the academy, for what makes this book particularly interesting is the focus it gives to security and crisis management issues in religious tourism.

The premise of the book is immediately interesting: what makes some Christian pilgrims/tourists decide to go to Israel when most others are turned off by the potential threats to their safety? The authors report that the study took place between 2000 and 2003, thus capturing a unique period of time spanning the relative peace in early 2000, the 'Second Intifada', September 11, 2001 and the beginnings of the US-lead 'War on Terror'. Importantly, as the authors acknowledge, one of the questions this volume addresses is 'what happens to the tourism industry of the host country when a security crisis occurs?'

All things look good to begin; sadly some little niggles detract from the clearly good scholarship. I found the Contents a bit of a mess, much like the rambling Contents sections of academic books of the late nineteenth century. The results for the reader are that no clear, concise picture of what is to be approached is conveyed.

Thankfully, the work is full of good scholarship. A good introduction to pilgrimage and tourism theories is given, though it lacks some critical discussion of certain theoretical points. The volume employs a sophisticated interdisciplinary approach to the subject which is more often than not lacking in most pilgrimage studies. Topics such as image and marketing theories are included in their introductory chapter. An excellent outline of the major holy sites in Israel is given, combined with some useful hard data on tourist numbers. Following this is an important discussion of the differences between Protestant and Catholic pilgrims including a very interesting summary of the different motivations prevalent in each group for travelling to Israel—Protestants typically desiring closeness to Bible locations, and Catholics typically looking for inspiration and strength (although it could be argued that at root the two are quite similar). Of note are the authors' findings that there is often a sense of disappointment with such visits, as the place itself does not meet their expectations as an 'otherworldly' location—a theme common in both religious pilgrimage and secular tourism literature.

The effects of the 'Second Intifada', beginning in September 2000, are the focus of the bulk of the volume, and a great deal of tourism movement data is fed into the discussion. Not only have numbers dropped from around 2.4 million in 2000 to only 0.75 million in 2003 (34-35), but the weight of religious groups visiting the country has changed dramatically. Quoting

other studies the authors show a shift in the percentage of Christian visitors to Israel from around 60 per cent in 2000, to only 20 per cent in 2003 (37). In addition they report that first-time visitors to the country are significantly lower also. This is important sociological data for the academy, yet makes for sad reading, especially in the light of recent events which will no doubt serve only to worsen matters and prolong the violence. Interestingly, the authors have found that arrivals from outside of Europe and North America have remained relatively constant. In addition, some fascinating differences in the survey results between Catholic and Protestant tourists, particularly on the political status of Israel/Palestine, are discussed.

The book concludes with a very thorough examination of typical pilgrimage routes and their variations between Catholics and Protestants. An excellent chapter examining the Christian sacred landscape of Israel is given that comments quite insightfully on what is a multi-faceted phenomenon. The authors conclude that a more proactive, rather than reactive, philosophy to crisis management in tourism is required for the industry to survive such setbacks. What the reader is presented with is a fascinating and timely study into the effects of war and terrorism on religious tourism and pilgrimage in Israel. While much of the latter half of the book is bound up in general speculation, the authors clearly point out that their generalisations really can only refer to the specific groups they studied in a specific context. The comment is not on pilgrimage per se, but religious tourism in times of security crises. While one can't help but feel that this volume is a lament for a flailing Israeli tourism industry, the concluding chapter has much that will be of value to policy makers and the tourism industry in what is a worthy and timely addition to tourism and pilgrimage studies.

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**Christopher Deacy, *Faith in Film: Religious Themes in Contemporary Cinema*. Ashgate, Aldershot, 2005, pp. 170, ISBN 0754651584 (hbk).**

Christopher Deacy is one of the promising new breed of theologians, scripture scholars and religion studies teachers leading the emerging interdisciplinary field of religion and film. *Faith in Film: Religious Themes in Contemporary Cinema* follows the success of his *Screen Christologies: Redemption and the Medium of Film* (2001) and focuses predominantly upon Western Christianity, Hollywood cinema and the Caucasian film star (i.e. the secular equivalent of a hagiography).

Deacy argues that popular films are a secular agency that have taken on many of the functions of traditional religious institutions and help 'raise vital

questions about the spiritual landscape and normative values of society today' (vi), since 'it is possible to read film as a viable and fertile repository of religious significance in contemporary, western culture' (4), and 'a religious reading of film should be at the cutting edge, rather than on the periphery, of contemporary scholarly activity' (134). One agrees wholeheartedly with these propositions.

Regrettably, Deacy roots his film analyses upon a crude form of reception theory, which he narrowly interprets as accessing empirical data derived primarily from the User Comments section of the Internet Movie Database (IMDb), its online kin, and highly selective print references (vi). This is a noble intention, but a major methodological weakness of the work. Deacy has not performed any sustained methodological analysis that rigorously follows the major tenets of reception theory (e.g. analysis according to type of film, mode of exhibition, nature of the viewer, makeup of the audience, level of identification, ideological perspective, aesthetic considerations, marketing strategy). Instead, Deacy has chosen bits and pieces from the vast number of user comments to support his various contentions.

There is little evidence of any serious methodological attempt to systematically analyse *all* the user comments and come to a statistical valid conclusion in traditional social science fashion. For example, Deacy noted the existence of '1544' (114) comments concerning *The Passion of the Christ*, but only approximately 30 of them are documented (133). This raises the question: What about the rest and why only these few comments?—particularly since he gives the aura of scientific precision regarding the user comments from Christian Spotlight on the Movies, namely: 'of 84 reviews posted on the site as of 24 March 2004, 73 are categorized as positive, 7 as neutral and only 4 as negative' (111). Nor does Deacy define exactly what he meant by 'positive', 'neutral' and 'negative'. Just as worrying, Deacy did not identify the name, call sign or handle of the online commentators quoted (54-55, 78, 86, 94, 112, 116, 117, 125, 130), which he did do when a book or article author was quoted. This multiple failure to attribute authorship is disappointing for an academic text, and devalues the very source he repeatedly praises (vi, 10, 11, 106). If they are good enough to be formally quoted then they are good enough to be formally named.

Although he gives the impression that the book was purpose-built from inception (41), the text is primarily an *ad hoc* collection of Deacy's previous writings (142) with fill-in sections aimed at re-birthing the work anew as a book. This is particularly evidenced by his rationale for Chapter 5 regarding Mel Gibson's *The Passion of the Christ*, his *only* significant discussion of an overt biblical film in a work previously devoted to covert sacred subtexts and non-biblical actors in secular films. Namely: 'as I was putting the finishing touches to my final draft of this manuscript, a film was released which engendered so much controversy and vitriol from both inside and outside



the Christian community that its omission in a book of this nature would be both conspicuous and indefensible' (106).

The claim of being 'conspicuous and indefensible' is, of course, spurious. His decision to include this chapter was more likely motivated by marketing considerations given the controversy surrounding Gibson's directorial effort and the heightening public awareness of the interface between religion and popular film. Although a proverbial fish-out-of-water chapter, it is still welcomed nonetheless for its valuable insights, and for no other reason than to stop an expensive, thin book being even thinner. Having justified his need to write the *Jesus* film chapter, Deacy quickly reverted to form and devoted the last seven pages of it to *Pleasantville* and *American Beauty*, neither of which are overt biblical movies, but secular films with covert sacred subtexts not related to *The Passion of the Christ* in any significant way. Why that interesting discussion was placed here and not elsewhere is puzzling.

Nevertheless, Deacy's eclectically explored religious themes in secular films is exciting, and the points made are frequently interesting, if somewhat superficial at times (e.g. analysis of *Julie Christie* and *The Apartment* were only 2 and 2.5 pages long, respectively). The book is perfectly acceptable as a Christopher Deacy reader or a brief, eclectic introduction to the religion and film field, but as a deep analysis of a set film, or a sustained single theme, subgenre, national cinema, director or star study, it is unsatisfactory only because it lacks substance. Having whetted one's appetite, Deacy leaves one unsatisfied when he fails to go deeper into the film before embarking upon his next exemplar to similarly excite and leave unfulfilled (an academic tease?).

Stylistically, the language is clear, if sometimes annoying due to long paragraphs (93), mechanical repetition of author names in close proximity to each other (13), distracting asides (82) and film examples (61) better utilised as endnotes, the quoting of authors quoting other authors instead of going to the primary sources (62) and many technical blemishes; for example, quoting the Bible but not specifying which translation (42, 44, 72, 89, 99, 127, 128), although the NEB was mentioned once (74). The inconsistent spelling of film titles throughout the book, such as *The Passion of the Christ* (106), *The Passion* (106), *Passion* (107), and without the usual 'hereafter called xx' note to justify the variation(s).

Just as disappointing were the gross omissions. For example, there are no glossary of film or religious terms, and no film stills, drawings, adverts, poster images and so on from *any* of the movies mentioned (i.e. an imageless textbook about film images). Innumerable relevant books and articles about the field, nominated films and featured actors (e.g. film scripts, the making of...books, star biographies, autobiographies, interview collections) were missing from the Reference section. The Index was also incomplete with many missing items, such as *Wild Man Blues*, *Twilight*, *True Lies*, *Texas*

*Chainsaw Massacre*, *The Terminator* and many more (which defeats the purpose of an Index). All these unnecessary blemishes diminished its scholarly nature, readability and enjoyability.

Overall, *Faith in Film: Religious Themes in Contemporary Cinema* is another useful contribution to the religion and film field that deserves a niche in any research library; however, it is best enjoyed as a tasty entrée, not a main meal. One looks forward to a more substantial sequel and a beefed-up revision of the original in due course.

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**Graham Harvey (ed.), *Ritual and Religious Belief: A Reader*. Equinox, London, 2005, pp. ix + 292, ISBN 1904768172**

Teachers and students in Studies in Religion are greatly assisted by publications such as this edited volume on the contentious relationship between ritual and belief. It is convenient to be able to select a theme, find an edited collection, read through many differing perspectives on that theme and gain an overall understanding of both the raw material and the disputes within the academy that analyses of this material have generated. Such collections have varying formats: some parallel old with newer readings on a particular issue (for example, Ivan Strenski's 2006 *Thinking About Religion: A Reader*), while others commission new essays that survey the field (for example, Willi Braun and Russell T. McCutcheon's 1999 *Guide to the Study of Religion*).

Here, Graham Harvey has, with the exception of short extracts from Martin Luther's *Short Catechism* (1529) and the 'Declaration of Principles' adopted by American Reform Jewish rabbis in Pittsburgh (1885), selected fourteen extracts by prominent, established scholars published from 1986 through to 2002. Interestingly, only one of these pieces is an article reprinted from an academic journal; the remaining thirteen are all chapters, only three of which are from edited volumes. The readings are all stimulating and arguably of significance (though of varying quality and interest); this reviewer wondered whether the selection of so many chunks from larger works was an attempt to lure the otherwise reluctant undergraduate into reading the entire books?

It is not possible to comment on all contributions to the volume, and Harvey's 'Introduction' stresses that he has not sought to present a unified view of the central problem. Consequently, reading these essays produces more questions than answers. Some chapters are excellent, and revisiting the elegance and lucidity of Jonathan Z. Smith's 'To Take Place', the wit and keen eye for detail of Ian Reader's 'Cleaning Floors and Sweeping the Mind', the incisiveness of Malcolm Ruel's 'Christians as Believers' and the

critical synthesis of Catherine Bell's 'Ritual Reification' (with which the volume concludes) is absolutely wonderful, in addition to being a thorough intellectual work-out.

Other essays, while diverting to read, do not illuminate the problematic relation of ritual and belief so clearly or make arguments that convince. The earliest contribution, Peter Stallybrass and Allon White's 1986 'Introduction' from *The Politics and Poetics of Transgression*, reads as a dated piece of 'fashionable' literary criticism, and offers nothing of substance for the student of religion; Margaret King's 'Instruction and Delight' (about the relation between Disney and education) is both instructive and delightful, but lacks a focus for those interested in ritual or belief. This essay is a peculiar choice, as several solid articles concerning Disneyland as a pilgrimage site have appeared since the 1980s. That political ritual is vitally important is indisputable, but the brevity of David Kertzer's 'The Rites of Power' (12 pages) renders it inadequate to the task of illuminating this crucial subject.

The volume is rather heavy on anthropological studies, and the issue of the changes wrought by modernity also looms large. For this reader, the preliminary selections from Luther and the Pittsburgh rabbis are flimsily connected to the body of scholarly studies, and fail to bear the weight of signification. They could easily be omitted. In conclusion, the volume is definitely useful and the selections are, in general, relevant, readable and thought-provoking. It could form the basis for an undergraduate unit of study, functioning as a text-book, but could just as easily be dipped into as required by those with only a passing interest in the subject. It will hopefully find a place in most academic libraries, and for any scholar concerned to review the trajectory of 'ritual studies' over the last two decades it should be required reading.

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**Paul Heelas and Linda Woodhead, with Benjamin Seel, Bronislaw Szerszynski and Karin Tusting, *The Spiritual Revolution: Why Religion is Giving Way to Spirituality*, Blackwell, Oxford, 2005, pp. 204, ISBN 1-4051-1958-6 (hbk); ISBN 1-4051-1959-4 (pbk)**

This book explores the ways in which Christian religion might be giving way to alternative spirituality (e.g. New Age and Neo-Paganism). To address this issue, the authors have conducted extensive fieldwork in Kendal, a town of around 28,000 people in the North of England. The town was used as a testing ground, or as a 'spiritual laboratory', as one of the respondents put it. As part of the fieldwork, the authors mapped the locality, visited each congregation and group from the holistic milieu—a term used to describe



the different alternative spiritualities or what is commonly called New Age—conducted archival research, identified and researched representative case studies, counted the people who attended the congregational and holistic milieu and administered a questionnaire to both groups. In this setting, the researchers discovered that 2,207 people (i.e. 7.9 %) were active in the congregations of Kendal and 600 people (i.e. 1.6 %) in its holistic milieu. They also found (1) very little overlap between these two milieux: only 4 per cent of congregational members having in the previous week participated in a holistic activity such as reiki, yoga and aromatherapy, and (2) that the relatively small growth of the holistic milieu does not compensate for the larger decline of the congregational domain. The Kendal figures do not seem to deviate from the UK national picture. While it is clear from the book that the congregational domain is declining while the holistic milieu is growing, it is far from being a spiritual revolution. Even if the title of the book makes claims for a spiritual revolution, the content of the book is more balanced and argues more for a current ‘mini-revolution’. Taking into account their own findings and those of others, they claim that whether it be Kendal or the UK as a whole, if the holistic milieu continues to grow at the same rate since it started in the 1970s, and if the congregational milieu still declines at the same rate, the ‘full-blown’ spiritual revolution in the UK will only take place during the third decade of the third millennium. By ‘full-blown’ revolution, the authors understand a situation in which the congregational domain and holistic milieu have become much the same size.

As Heelas’ 1996 book on the New Age Movement, also published by Blackwell, left a mark in the field of study on alternative spirituality, this book written with other academics will certainly mark again the field of alternative spirituality and also that of Christian studies. This book is important as it rigorously analyses the movement within and between the congregational and holistic milieu and provides a wealth of data that helps anyone to move beyond simple speculation. The book also explains and theorises these changes with the strengthening of the ‘subjectivisation thesis’, that is, that members of contemporary society are exposed to a turn towards life lived by reference to one’s own subjective experiences.

Clearly, this book, written by leading sociologists of religion, is a must for anyone interested in sociology, alternative spirituality and Christian studies, and will be referred to in many forthcoming researches. I strongly recommend anyone with an interest in this field of study to read the book as it highlights current research findings as well as breaks new ground in the sociology of religion.

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**Ian S. Markham, *A Theology of Engagement: Challenges in Contemporary Theology*. Blackwell, Malden, MA, 2003, pp. 264, ISBN 0631236023.**

'The world needs a positive relationship with diversity' (10), observes Ian Markham in *A Theology of Engagement*. Christian theology—to remain true to its own tradition, and to make sense of (and peace with) the array of diversity facing Christians today—must engage with sources outside itself. For Markham, 'engagement' means one of three responses: (1) *assimilation*—appropriating categories from non-Christian sources; (2) *resistance*—rejecting approaches 'incompatible with the heart of Christian revelation' (49); and (3) *over-hearing*—allowing debates in other traditions to illuminate one's own.

In each case, Markham maintains that engagement means more than merely 'locating' Christian thought vis-à-vis other religious traditions; rather, one intentionally opens one's self to being 'shaped' by contact with the other. For Markham, this is a traditional Christian posture: Augustine and Aquinas both, for example, assimilated non-Christian thought, with Christianity developing in new directions as a result. The task for contemporary theologians, therefore, is to continue allowing non-Christian (as well as a full range of Christian) thought to enrich their own understandings. A series of case studies, representing the major portion of this book, illustrates how; while consideration of two models of engagement (Keith Ward and Pope John Paul II) conclude Markham's work.

Describing himself as a Trinitarian Christian, Markham denies that his theology of engagement represents merely a 'liberal' alternative to Barth; it amounts to more than that. However, Markham's argument is vulnerable to two important critiques: first, that although his case studies resolve the question in specific instances, he establishes no principled grounds upon which to select between the three forms of engagement; the second, that while arguing for openness to influence from a range of outside sources, he retains no clear foundation for critiquing sources (Christian or otherwise) that betray 'the tradition we have inherited' (106-7).

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**Maurice Ryan (ed.), *Jewish-Christian Relations: A Textbook for Australian Students*. David Lowell Publishing, Ringwood, 2004, pp. 265, ISBN 1863551050**

To begin with a minor matter: the book cover itself. While one should 'never judge a book by its cover', it can be the deciding factor as to whether one opens the book or not. This book's cover is off-putting with bland colours reminiscent of school text books from the 1970s. The photographs are of

children in primary, junior and secondary school level, an unhelpful guide to its real market: senior secondary students and beyond. This is a pity, because this book covers much within its 243 pages of text.

It is impossible for one book to cover the whole of Jewish–Christian relations, but this book is expansive in both theme and content, and it certainly serves as an introduction to this field. The book is divided into two parts: Part 1 concentrates on a variety of themes, including Scripture, Christian Preaching and Teaching, Christian Religious Education, the Holocaust and Judaism Today; Part 2 covers key documents in this field, including *Nostra Aetate*, the Vatican Document ‘We Remember: A Reflection on the Shoah’ as well as a very helpful document which sets out criteria for the ‘Evaluation of Dramatizations of the Passion’.

The writers of the chapters are fine scholars and religious, including Malcolm J. Turnbull, Rabbi John Levi and Cardinal Edward Cassidy. Most of the chapters have been written by Australians, with Australian readers in mind. One example is the inclusion of ‘Chapter 8: Growing Up Jewish in Australia’, which is an extract from Diane Armstrong’s work *Mosaic: a Chronicle of Five Generations* (2002). This chapter, combined with Malcolm J. Turnbull’s ‘Safe Haven: A Brief History of the Jewish Experience in Australia’ serve to enlighten Australian readers. However, there are notable gaps. I would have appreciated a chapter on Australian Jewish writers and artists, or at least have included some of their work in Turnbull’s chapter, or in Mark Lindsay’s chapter on the Holocaust. Lily Brett, Jacob Rosenberg, Mark Baker, Anna Rosner Blay and others, are voices which would have added more depth and different points of entry for readers. The same could be said concerning the topic of films in Chapter 7. If the book is aimed at an Australian audience, then the Australian film about the Holocaust, *Father* (1989), should rate a mention. *Schindler’s List* (1993) is mentioned in some detail, but it would have been more poignant to have mentioned the Jews from *Schindler’s List* who came to Australia and have made their lives here.

A welcome addition would have been the inclusion of a liturgy for Holocaust Memorial Day Services (perhaps drawing on the work of Sr Verna Holyhead, a former member of the Executive of the NSW Council of Christians and Jews), and to have listed in the slim Bibliography the edited volume *Liturgies on the Holocaust: An Interfaith Anthology* (ed. Marcia Sachs Littell and Sharon Weissman Gutman, Trinity Press, 1996).

The penultimate chapter addresses the question of forgiveness. While this is an important theme to explore, it needed to be part of a broader debate, perhaps in a separate chapter about theology. The chapter was written by an American Jew, and worth reading, but it skimmed over the differences between two quite divergent understandings of forgiveness for Jews and Christians. This needed to be fleshed out, with examples from both religions

(such as the symposium which is included as the second part of Wisenthal's *The Sunflower*). Sometimes Christians think that the only difference between the two faiths is in each other's interpretation of the person of Jesus, but there are other differences, including the notion of forgiveness, which are important to grapple with within this highly sensitive field.

The questions at the end of each chapter (in both Parts 1 and 2) are sound pedagogical tools, and, for the most part, include penetrating questions. Another useful addition is the list of relevant websites (with some omissions, an important one being the website devoted to the Righteous Gentiles). A sound Glossary is a bonus, which could have been improved with a separating-out of the Jewish festivals to be included instead in another section, alongside a calendar of Christian fasts/festivals.

This book would have been enriched by noting some of the developments within the Protestant churches, and with some discussion of the work undertaken by the Council of Christians and Jews within Australia. However, it still stands as a fine contribution to the field, and I hope that there will be a second volume some day.

To end with a comment about one glaring omission: there was no mention of the Helen Darville/Demidenko scandal. *The Hand that Signed the Paper* (1994), plus the David Irving saga, form part of the history of Jewish-Christian relations within Australia, and need to be faced. Inclusion of relevant church statements and comments of the time would help the scope, and the ongoing work of understanding and respect that are surely the ideals of this work.

On a positive note, I made use of the text in my *Introduction to Judaism for Christians* unit last year, and view it as a very important source. It is certainly more challenging than some from overseas.

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